

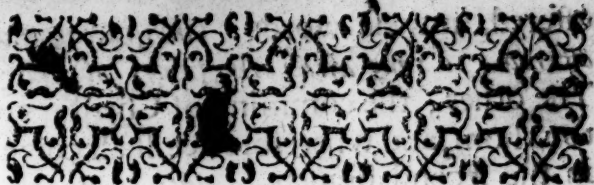
THE
PASSION
of CHRIST, and
the Benefites
therby.

By
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Doctor in Divinitie.

1. Ioh 1. 7.

*The bloud of Iesus Christ the Sonne of God,
purgeth vs from all sinne.*

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1623.



THE PASSION *of Christ, and the be- nefits thereby.*

Heb. 5. 28.

*Christ was once offered to take away the sinnes
of many : and vnto them that looke for
him, shall he appeare the second time with-
out sinne, vnto saluation.*



His Scripture found in the
ninth to the *Hebrewes* ,
writtē by *S. Paul* (as some
thinke) but sprung from
the holy Ghost, as the Ca-
tholike Church beleeueth ,
plaine in words, certaine in sense, short in
reading, containeth two necessary, nota-
ble and large points. The first is, the offe-
ring of Christ, and wherefore hee vva

The Passion

offered, in these words: *Christ was once offered, to take away the sinnes of many.* The other, the comming of Christ: vn-
to whom, and wherefore hee shall come,
in the second branch, *Unto them that looke for him, shall hee appeare the second time without sin vnto saluation.* The first
is for mee, being the doctrine of Christ crucified, which onely is to bee preach-
ed: for the time also, being the passion
weeke, wherein especially is to be medi-
tated, and for this most Noble and Ho-
nourable Audience, being Christians,
vvhich seeke saluation by Christ crucifi-
ed, and no vvhether else: and therefore
contenting my selfe vwith the first part at
this present, by Gods grace and your
Honourable permission, I am to handle
the Passion of Christ: briefly, to auoyd
tediousnesse: plainly, to edifie all: truly,
out of the Scriptures: and, I hope com-
fortably, both to you, and my selfe; in this
order. First, I will touch the things vvhich
went before his Crosse, not all, but some:
Secondly, what he suffered on the Crosse,
and what chanced about the time of his
Passion. Thirdly, what good wee haue
by

by Christs Passion, and how wee should meditate thereon. That the Treatise may bee to the glory of G O D ; I beseech you , let vs ioyne in hearty prayer vnto God.

O Almightye, &c.

THE bloudy and bitter passion of our Lord and Sauior Iesus Christ, God and man, in the six and twentieth, and seuen and twentieth Chapters of *S. Mathew*, is largely and comfortably discoursed. How he was betrayed by *Iudas* with a kisse, accused of the Iewes, condemned vnder *Pontius Pilate*, and crucified betweene two Malefactors; his Soule being troubled, in heart griued; and his body tormented with the nailing of his blessed Hands and Feet, with the piercing of his gracious Side, with the shedding of his most glorious and precious blood. So the Sonne of G O D, the Lord of Glory, the Prince of peace, vvas intreated of miserable Miscreants. So hee, which knew no sinne, was made a sacrifice for our sinnes. Now if the vayne

The Passion

of the Temple did rend asunder from the top to the botome; if the Graues did open and the bodies of Saints (which slept) arose; if the Earth did tremble, and the stones claue asunder when this was done: how can it bee, but that wee should bee moued, when this is preached? Our hearts may tremble to thinke of it, so may our tongues to speake of it; yet may wee reioyce in CHRIST crucified, that by the vertue of his Passion our ransome is payed, our wounds healed, satisfaction for our sinne made, Death conquered, Satan subdued; Hell ouercome, Sinne killed, God pacified, and weeto him reconciled.

And now to beginne with those things which went before his Crosse: may wee not thinke his suffering was exceeding great, when he sweat blood? and that did Christ in mount Oliues, being in an agony, kneeling downe deuoutely, and praying most earnestly. It is an vsuall thing for a man in anguish to sweat: but to sweate blood, and to sweat it in such abundance, that euen droppes like blood should trickle from his body vpon the Ground,

Ground, this is not an vsuall thing : this was a strange thing : this was proper to Christ ; this declared grieve vnspeakable, paine intolerable. And did Christ shed drops of bloud for our sinnes , and cannot wee shead one teare for the same? O that my head were a Well of Water, and my eyes a Fountaine of teares , that I might bewayle the vnthaukfulnesse of the World !

The matter which hee had in hand was waighty ; the worke, which he had to accomplish , was great ; the conflict, strong ; the enemies , mighty ; their assaults, many. The worke was mans redemption ; the conflict was with Sinne, with Death , with Satan, with Hell, with the Law , and with the wrath of God. And would not those enemies, so many in number , so mighty in power, so terrible to behold , make a man to feare, to tremble , and to sweat ? If Christ had beene meere man , he could not haue encountred with them : but being God and man, did encounter with them all , overcame them all, led them captiue all , and hath triumphed ouer them all , though

it cost him droppes of bloud, with strong crying and teares. What say I drops of bloud? it cost him more, that which was dearest vnto him, his life, before he could bring vnder so mighty enemies as man had, and accomplish so painefull a worke as Redemption is, and pacifie so great a person as is the most High, Almighty and euerliuing God. O man, remember the droppes of bloud which CHRIST shed for thy sake, for thy sinne, for thy soule, and for thy saluation: loue him for it; thanke him for it; serue him for it all the dayes of thy life. And thus much for the suffering of Christ in mount Oliues.

Secondly, wee may conceiue, his suffering was exceeding great, when being sorrowfull and grieuously troubled, hee said: *My soule is heauy, euen vnto death.* When hee fell on his face, and prayed thrice: *O my Father, if it be possible, let this Cup passe from mee:* meaning his bitter passion, not that he was vnwilling to take it, (for in all things hee submitted himselfe to his heauenly Father) but those earnest speeches declared the heauy burden

burden of sinne, which lighted on him, the painefull grieve which hee indured, the grievous paine which hee suffered, the great torments and terroures which hee sustained for our sakes. The soule of CHRIST was from heauen heauenly, neuer bespotted with any vncleanesse, but pure without corruption: notwithstanding, it was heavy and touched with the feare of death, in consideration of our sinne which hath deserued death, with an infinit number of miseries beside, all which lighted vpon that innocent Lambe, (which neuer displeased God, nor offended man) that by his stripes wee might bee healed. And what an hell, thinke wee, was Christ in, when he prayed thrice most feruently, to haue that bitter Cuppe passe from him? No doubt hee felt the waight of sinne, the wrath of GOD against it, the iustice of GOD requiting punishment for it, the power of the Law pronouncing condemnation to it, the force of Death, the tyrannie of Satan, the torments of hell, which no tongue can expresse, nor heart conceiue. And this made Christ to say
in

The Passion

in anguish of Spirit: *My soule is very heavy, even unto the death.* And to pray three times: *O my Father, if it be possible, let this cup passe from mee: yet to shew, that therefore hee came into the world, and that he was content to dye, he submitted his will to Gods, saying: Neuerthelesse, nor as I will, but as thou wilt.*

Thirdly, he was betrayed by one of his owne, *Indas* by name, a *Indas* in heart, a *Indas* in tongue, a *Iudas* in deed, came to him with a *Indas* kisse, saying: *Hayle Master*, and betrayed Christ. O beastly traiterous beast, to betray thy Master, and that vnder colour of friendship with a kisse, I say to betray thy Master, whom thou wast bound to defend, and oughtest to haue loued. It was too much for any Barbarian to haue done; but for thee which diddest call him Master, which didst beare his bagge, which didst sit at his Table, which wast conuersant with him, to doe it, was a *Indas* tricke, indeed too too traiterous, shamefull and beastly. But what will not the desire of money doe? *What will you giue mee (said Iudas) and I will deliuer him vnto you? I will*

of CHRIST.

will deliuer him vnto you; but first I must know what you will giue me. *Judas* tooke part with the Iewes, *Judas* betrayed Christ, *Judas* damned himselfe, and all for what will you giue me? but what did his money him good, when hee had lost Christ, lost Heauen, lost his Soule, and damned himselfe? But what was the end of this? When *Judas* saw he was condemned, he repented himselfe, hee brought againe the thirty pieces of siluer to the chiefe Priests and Elders, he said; *I haue sinned, betraying the innocent blood*: hee cast downe the siluer pieces in the Temple, he departed, and went and hanged himselfe. Hanging was the end of *Judas*; a fit end for such a Traytor. But that is not all, hee hangs in hell perpetually for it, and hee is serued as he deserued, most iustly. For, blood will haue blood: but did *Judas* repent? so is the Text, he repented, and he said: *I haue sinned, betraying the innocent blood*. He did not repent truely, for then hee would not haue hanged himselfe. The word Repentance vvas in his mouth, but the thing was not in his heart: vvithin him vvas a tormenting
con-

The Passion

conscience, which did accuse, iudge and condemne him, which did set before his eyes the haynousnesse of his fact, the grievousnesse of Gods wrath, iudgement without mercie, Hell fire without redemption: This desperate mind made him to depart from the company, to take an halter and hang himselfe. See the force of conscience in *Judas*: *Malā conscientia delictorum nostrorum, testis, iudex, tortor, carcer, accusat, indicat, condemnat*: A newell conscience is a witnes; a Iudge, a Tormentour, a prison of our finnes: It doth accuse, iudge and condemne.

What thing more grievous, then day and night to carry about such a witnesse, Iudge, Tormentor, and prison? *Omnia potest homo fugere præter cor suum: Nam quocunque vadit, conscientia eum non derelinquit*. A man may auoyd all things but his owne heart: for whithersoever hee goeth, it goeth with him, either to excuse or accuse, which are the effects of conscience. The testimony of a good conscience is a precious iewel; and as *Salomon* saith, a continuall feast, because it maketh
a man

a man alwayes merry. The putting away of a good conscience causeth shipwracke of faith, as in *Himeneus* and *Alexander*. Happy therefore is he, which can truly say with that elect vessell *S. Paul*: Herein I endeavour my selfe to haue alwayes a cleere conscience towards God, and towards men: for if our heart condemne vs, God is greater then our heart, and knoweth all things; but if our heart condemne vs not, then haue vvee boldnesse towards him, and whatsoener we aske in faith, vvee receiue of him. A sicke conscience can no Phisician in the world cure, but that heavenly Phisician Christ Iesus; To him therefore let vs resort with all humilitie. But to *Iudas* againe. What will you giue me, and I will deliuer him vnto you? The desire of money is the roote of all mischiefe. They which are poysoned with it, doe ere from the faith. They pierce themselves thorow vvith many sorrowes, they fall into temptations, into snares, into many foolish and noysome lusts, vvhich drowne men in perdition and destruction. But men of God must flee those things, and follow after righteousness,

ousnesse, godlinesse, faith, loue, patience, meekenesse, laying hold of eternall life, whereunto they are called. By the end of *Judas*, let seruants take heede that they betray not their Masters. For treason and rebellion most commonly haue a shamefull end. Such is Gods iust iudgement. Let Masters also beware, that they trust not euery seruant too farre, no not though hee bee of his household, and pretend good will, and seeme trusty. Euen so did *Judas*: yet was hee in truth but a Seemer, a Dissembler, a Traytour. For as there is no grieve, to that of the minde, no losse, to that of life, no feare, to that of destruction: so there is no enemy, to a dissembling friend, no treachery, to that which one of a mans own may practice.

Here is *Judas* for an example: one of Christs Apostles, and of his household (as I may say) one that asked, Master, Is it I? one that kissed him, and seemed as trusty as any the rest. Yet for all that, he was but a *Judas*, a halter, a Cloaker, a Dissembler, a Traytor. All is not hony that is sweet, neither is all gold that glisters: so is not euery one

one a true seruant that saith, Master. *Judas* was a double fellow, hee had one question to Christ, another to the Iewes: to Christ, Master, is it I? but to the Iewes, What will you giue me, and I will deliuer him vnto you? This question of *Judas*, for the first part is very rife in the world at these dayes: I will doe you a pleasure, but what will you giue me for my paines? I will lend you a summe, but what vwill you giue me for interest? I will let you a piece of land, but what will you giue me for a good fine? Hee that will giue most shall haue it: So all is, What will you giue me? and little without what will you giue me? But let them vse it as long as they will, it is but *Judas* his question. Christian charitie asketh no such question, and yet it is ready to pleasure and to lend. And thus much touching the treacherie of *Judas*. I will omit for breuities sake many circumstances, as that all his Disciples forsooke him, and fledde like Cowards, when they saw Swords and Staues against him, that *Caiaphas* the high Priest accused him of blasphemie, that the people spat on him, and smote him with rods, that

Peter

Peter denied him with a lye, with an oath,
 with a curse. I come to *Pontius Pilate*
 the Gouvernour. This man, though hee
 knew well, that for enuy they had deli-
 uered him, though his Wife sent vnto
 him vpon the Iudgement seat to haue
 nothing to doe with that Iust man,
 though hee found no cause of death in
 him: yet like a naughty man, and timo-
 rous Iudge, hee let goe an arrant theefe,
Barabbas, and deliuered Iesus to be cruci-
 fied, and then before the multitude tooke
 water and washed his hands, saying; I am
 innocent of the bloud of that Iust man:
 Hee confessed him a Iust man. Why then
 did hee giue sentence on him? He said he
 was innocent of his bloud; and yet did
 consent to shed it. No, no, *Pilate* was
 guiltie of Christs death, and could not
 shift himselfe of it, by taking water and
 washing his hands. What a matter was
 this, *Barabbas* to bee preferred before
 Christ; a murtherer let goe, and an inno-
 cent person scourged? But see enuy, they
 enuied Christs vertues, *Inuidia est virtutis*
comes. If *Pilate* had beene a good man,
 finding no cause of death in Christ, hee
 would

of CHRIST.

would haue stood with him to death, and not for feare, or any other carnall respect, haue condemned him. After the Souldiers tooke him in the common hall, first they stripped him, then they put about him a robe of Scarlet, on his head they set a crowne of thornes; in his right hand they put a reed, before him they bowed their knees in mockage, saying; *Aue Rex Iudaorum.* Afterward they spit on him, and with a reed smote him on the head. Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to bee crucified. What villany was this? Christ being God, could haue stayd their furie, yea, haue stricken them starke dead with a word: but hee would not for our sakes. If those souldiers had known what they did, with whom they dealt, whose Sonne he was, from whence he came, and whither he would, what power he had, they would haue stayd themselues: but being full of ignorance, they did vvhat they did. For had they knowne, they would not haue crucified the LORD of glory. But yet ignorance excused not.

The Passion

For ignorance in those which would not vnderstand, without doubt is a sinne: Ignorance in those which could not vnderstand, is a punishment for sin: neyther is excusable, both are damnable. We haue heard vvhat Christ suffered before hee came to his Crosse, that he sweat drops of bloud in Mount Oliues, that being sorrowfull, he prayed earnestly to haue that bitter cuppe passe from him, that he was betrayed by *Iudas* with a kisse, that hee was forsaken of all his Disciples, that he vvas accused by *Caiaphas* for a blasphemmer, that he was denied by *Peter* thrice, that hee was condemned vnder *Pontius Pilate*.

It followeth that I speake of his suffering on the Crosse. Christ being on the Crosse suffered reproch of the passers by, of the Priests, Scribes and Pharises, and of the theeues. The passers by wagging their heads, reuiled him, saying: Thou that destroyedst the Temple of God, and buildedst it in three dayes: If thou be the Son of God, come down from the Crosse. Likewise, the Priests, Scribes, Elders, and Pharises mocked him, saying: He saued others,

of CHRIST.

others, but himselfe can he not saue: if he be the King of Israel, let him come down from the Crosse, and wee will beleue him. The theeues also, both at the first, cast the same thing in his teeth. Christ indeed said; Destroy this temple, and in three daies I will raise it vp againe. The Jewes mistooke him: they meant that great Temple in Hierusalem, vvhich had been a building forty and six yeeres: but he meant the Temple of his body, that after they had destroyed, mangled, and killed it, hee would raise it from death the third day, as in truth he did.

Now, if they had vnderstood him, they would neuer haue mocked him with that saying: but seeing him to rise againe, haue confessed him to be the Son of God. The wicked priests, Scribes, and Pharises mocked him, saying: *He saued others, but he cannot saue himselfe: If he be the King of Israel, let him come downe from the Crosse, and we will beleue him.* Christ indeed saued others, all, that beleued in him, from the guilt of sinne, from eternall death, from the tyranny of Satan, from the curse of the law, from the wrath

The Passion

of God. Himselfe also he saued, in that he got the victorie, and rose againe the third day: but these blind Priests, Scribes and Pharises vnderstood not this, and therefore they mocked him with it.

Moreouer, Christ could haue come down from the Crosse if he would, but he knew it not to be expedient. Hee would not yeeld to their fancies; if he had come down, they would haue beleeued him neuer a whit the sooner; some would haue said he did it for feare of death: some, to shew what he could do: some for one respect, some for another. And therefore Christ knowing this, yeelded not vnto them, but went forward with the worke he had in hand, which was, by his Crosse to appease the wrath of God, to satisfie his iustice, to make him fauourable vnto sinners, by offering a full and perfect sacrifice once for all: and therefore hee is a Priest, not according to the order of *Aaron*, which by imperfection did neede a successiue, but according to the order of *Melchisedec*, and that for euer.

To proceede, from the sixt houre to the ninth, there was darknesse ouer all the land,

of CHRIST.

land, for the Sunne was darkned. About the ninth houre, Iesus cryed with a loud voyce, *Ely, Ely, Lamasabactani*? My God, My God; Why hast thou forsaken mee? Behold the passion of Christ. Hee cryed, with a loud voice hee cryed, vnto heauen he cryed, as one forlorne hee cryed: My God, my God, why hast thou forsaken me? No tongue can expresse, nor heart conceiue the pangs, the paines, the punishment which he suffered. For the time the paines of the damned, the torments of hell fell vpon him, which we for our sinnes had deserued, and should haue suffered for euer and euer in hell, had not hee suffered on the Crosse. What terror was this to behold, man in his fall, God in his wrath, sinne in his desert, the lawe in his curse, the diuell in his tyranny, Hell in his torments? what terrour was this? God in his vvrath is a consuming fire. Man in his fall is a lost cast-away, Sinne in his desert is a damnable thing, the Lawe in his curse is a heauie thunderbolt, the diuell in his rage is very terrible, Hell in his torments is intolerable. And what a terrour was this? These things Christ

The Passion

did behold, nay did suffer, and the paine did make him cry aloud, My God, my God, why hast thou forsaken me? not that G O D forsooke Christ at any time: but this speech declared that conflict, that terrour, that torment, which no creature beside could haue endured. For it cost more to redeeme soules, so that a man must let that alone for euer. Then most true is that Article of our Creede: *He descended into hell*, for the time he suffered the paines of hell, together vvith the extreame shame, as the victorie of sorrowes, whilst being held in the graue vntill the third day, he lay as it were oppressed of death. The vertue of his passion reacheth downe to hell, to redeeme mankinde from the paines of hell vvich hee had deserued, to ouer-throw Satan the prince of hell, to dissolue his workes, which are sinne, and death, to deliuer mankinde which are vnder his subiection, to purchase for him G O D S fauour, forgiuenesse of sinnes, and eternall life. Christ on the Crosse offered vp his soule & body, a sacrifice to saue our soules and bodies. On the Crosse hee suffered in
soule

of CHRIST.

soule and body to make satisfaction for our finnes committed in soule and body. And the suffering in both was so great, that he cryed aloude ; *My God, my God, why hast thou forsaken mee ?* In that he said, My God , with a repetition, he assured himselfe still of his fauour , of his protection , and of deliuerance by that speech, hee despayred not, but expressed the greatest sorrow , the heauiest paine that could be endured, for the redemption of mankind. Wee haue heard what a notable sacrifice Christ offered on the Crosse, not the bloud of goates or calues, but his owne bloud to purge our consciences from dead workes, to serue the liuing God. This is that sacrifice which was figured by the Paschall Lambe , by the brazen Serpent lifted vp in the wilderness, by the whole burnt sacrifice, by the peace offering. A remembrance of this sacrifice, is our communion of bread and wine , the one representing Christs body rent, the other, his bloud shed for our finnes. This is that sacrifice whereby *Abel, Noe, Abraham, Isaac, and Iacob,* all the faithfull Patriarchs and Prophets,

The Passion

all the beleeuing persons from the beginning were saued. For, C H R I S T is the Lambeslaine from the beginning of the world. Slaine in the figure, in the purpose of God, in the vertue of his passion from the beginning of the world. Then is Christ slaine to euery one, when hee beleueth him slaine. Iesus Christ yesterday, and to day, the same for euer. From the beginning of the world to his ascension, that is, yesterday; from his ascension to the common resurrection, that is, to day; from the common resurrection, for euer he is one. Therefore one faith, one Religion, one kinde of Sacraments in substance, one way to heauen from the beginning, one spirituall meate & drinke. Our Fathers did all eate the same spirituall meate vvhich wee eate, and dranke the same spiritual drink which we drink. They dranke of the rocke which followed them, and the rocke was Christ. For though they did eate Manna, and dranke water out of the rocke; yet the faithfull spiritually did feede on Christ; because that visible meate they vnderstood spiritually, they hungred after it spiritually, they

they did taste it spiritually, that with it they might bee satisfied spiritually. And *Bertramus* sayth; that our fathers did eate the selfe same spirituall meate which wee eate: because one and the same Christ fed the people in the wildernesse vvith his flesh, and refreshed them vvith his bloud, and now feedeth the faithfull in the Church with the Bread of his bodie, and refresheth them with the Water of his bloud. But what is it to eate the flesh of Christ? It is to rest vpon him vvith a sure trust, by his grace, spirit, presence, to be fed, nourished sustayned to eternall life. Or as Christ himselfe sayth: He that eateth my flesh, and drinketh my bloud, abideth in mee, and I in him. To eate the flesh of Christ, and drinke his bloud, is to abide in Christ, and to haue Christ abiding in vs. And therefore, S. *Augustine* sayth; Hee that abides not in Christ, and in whom Christ abideth not, eateth not spiritually the flesh of Christ, although visibly and carnally hee presseth with his teeth the Sacrament of the body and bloud of Christ: but rather eateth the Sacrament of so great a thing to his

The Passion

his condemnation. Whereby it may appear, that we at this day preach the selfe same Gospell, which was in the beginning of the world; that is, wee preach Christ crucified, which was opened to our first Father in Paradise, renewed to *Abraham*, and all the Patriarches, figured by all the sacrifices of the Lawe, witnessed by the Prophets, poynted vnto by *John Baptist*, preached by Iesus Christ himselve, and deliuered by his Apostles. And therefore it is most true, ancient, catholike and apostolike.

Now to the things which hapned about the time of his passion: the graues did open; the dead bodies which slept, arose; the vayle of the Temple did rent in twaine from the top to the bottome; the earth did tremble; the stones did cleaue asunder. These things declared that a notable person suffered, yet the Iewes were not touched. These vn sensible creatures were moued, yet the Iewes hearts were hardned. The Centurion, when he saw what was done, glorified God, saying: Of a surety this man was iust. The Souldiers that watched him, when

of CHRIST.

when they saw the Earth-quake, and the things that were done, feared greatly, saying: Truly this was the Sonne of God. A confession to the glory of God, to the comfort of themselves, to the prouing of a Sauour, and to the terror of the Iewes. This man whom yee haue contemned, whom ye haue condemned, whom yee haue reuiled, whom ye haue scourged, whom ye haue crucified, truely was the Sonne of God. The renting of the Temple, the quaking of the earth, the cleauing of the stones, the opening of the graues, the rising of the dead doe proue, that truely hee was the Sonne of God, and without all doubt a iust man. A iust man indeed: For in his heart was neuer euill thought, out of his mouth neuer proceeded euill word, with his body he neuer wrought ill deede; but in heart hee was alwaies tender and louing, in word gentle and meek, in dealing iust and vpright; yet was hee accused, condemned, and put to a most shamefull death, the death of the Crosse, as a most notorious Malefactor. And all this was done, to worke that great work of mans redemption.

The Passion

tion. Heere come in certaine questions; The first is, vvwhether Christ could haue deliuered himselfe from their hand? The answere is, He could. For he is God omnipotent: but he did not, that the Scriptures might bee fulfilled, that our redemption might bee made, that our saluation might be accomplished. The second question is, whether the Iewes were to be excused, seeing it was the good will of God that Christ should dye? The answere is, In no wise: Because they did it of ignorance, enuie and malice. And whereas good came thereby to mankind, that was to bee ascribed to Gods goodness, which did turne their sinne to a good end. *Deus tam bonus est, vt ex malis eliciat bona*; God is so good, that he turnes euill to good. The third question is, whether all they are damned which put Christ to death? I dare not so say, seeing CHRIST prayed for them: Father forgiue them, they know not what they doe. But this I say, Whosoever of them dyed, not beleeuing that Person to bee the Sonne of God, the onely Mediatour betwixt God and man, the onely Redeemer, and purcha-

cha-

of CHRIST.

chaser of forgiuenesse of finnes, the onely high Priest of good things to come; whoe soeuer, I say, departed out of this faith, is damned for euer and euer.

I Proceed to the benefits which we inioy by Christ his passion, which are in number many, in feeling comfortable, in estimation most precious. The first is purgation of finnes; thrice happy is he that hath it, most miserable are they which haue it not. The penitent sinner, of a troubled spirit, of a broken and contrite heart, forsaking his owne wayes, and renonucing his owne imaginations, promising amendment, and purposing the fruites of repentance, confessing his own miserie, and appealing to the mercies of God in the merits of Christ, hath his finnes, though as red as scarlet, yet vvasht in his most precious, gracious, and glorious bloud. For if the bloud of buls, and goates, and the ashes of a heifer, sprinkling them that are vncleane, sanctifyeth, as touching the purifying of the flesh: how much more shall the bloud of Christ, vvhich through the eternall Spirit

The Passion

spirit offered him selfe without spot to God
purge your consciences from dead works,
to serue the liuing God? And to this end
are wee deliuered from all our enemies,
Satan, sinne and death, that wee should
serue Christ our deliuerer, and that vvith-
out feare, in holinesse and righteousnesse
all the dayes of our life.

The 2. benefit is remission of sinnes.
Blessed is the man whose sinnes are forgi-
uen, couered and not imputed. Sinne
is in the child of God, but it raigneth
not. Sinne is in the Elect, but it is coue-
red. Sinne is in the heires of saluation, but
it is not imputed, because it is forgiven:
as the Arke was couered with a golden
sheet, called the *Propitiatory*: so Christ is
the propitiation of our sinnes, by vvhom
we haue redemption through his blood,
euen forgiveness of sinnes: For the blood
of Christ cryeth remission of sinnes in the
hearts of the godly.

The 3. benefite of Christs passion, is
deliuerance from the curse of the Lawe.
The Lawe accuseth, Christ excuseth. The
Lawe terrifieth, Christ comforteth. The
Lawe curseth, Christ blesseth. Christ hath
redde-

of CHRIST.

redeemed vs from the curse of the Lawe; being made a curse for vs. For it is written; *Cursed is euery one that hangeth on the tree*: that the blessing of *Abraham* might come on the Gentiles, through faith, that we might receiue the adoption of sonnes. For though wee be blacke by nature, yet are we white by grace. Though blacke in *Adam*, yet white in CHRIST: though blacke by merit, yet white by mercy. For Christ is the end of the Lawe for righteousnessse to euery one that beleeueth. They then vvhich in a liuely faith apprehend Christ crucified, and risen againe, haue what the Lawe requireth; that is, perfect obedience performed of Christ, imputed to them.

The 4. benefit by Christs passion is, freedome from damnation. For what destruction can come to them vvhich are ingrafted into Christ, the author of saluation? how can the second death take hold on them that haue their part in the first resurrection, and are in Christ the life it selfe? the Diuell cannot pluck them away finally from God, which are writtē in the Booke of life, & redeemed by the blood

The Passion

bloud of the Lambe. Hell cannot terrifie them, vvhich patiently looke for an inheritance in Heauen. There is no damnation (saith the Apostle) to them which are in Christ, which walke not after the flesh, but after the Spirit. We are in Christ by election before the world was made. We are called to Christ by the word, after the world was made. We are iustified by a liuely faith, the obedience of the Son of God being imputed to vs. We are sanctified through the Spirit, our soules being purified in obeying the truth. We walke not after the flesh, when wee resist couetous cogitations, ambitious desires, voluptuous thoughts, enuious conceites, malicious purposes, and whatsoeuer else corrupt of old *Adam*. Wee walke after the Spirit, when we imbrace loue, follow peace and holinesse, shew long suffering, gentlenesse, meeknesse, temperance: crucifying the flesh, with the affections and lusts.

The fift benefit by Christs passion, is, that the wrath of God is pacified. For as they which obey not the Sonne, shall not see life, but the wraah of God abideth on them:

of CHRIST.

them: so they which beleue in the Son, haue euerlasting life reserued in Heauen for them, which are kept by the power of God, through faith to saluation. *This is my beloued Sonne in whom I am well pleased, heare him.* A voyce from Heauen, after Iesus was baptized, the Heauens beeing open vnto him, and the Spirit of God descending like a Doue, and lighting on him. This borne of the Virgin *Mary*, is my naturall and beloued Sonne, coequall to mee, and coeternall, & consubstantiall with me; in whom, euen for his own sake, I am well pleased with all my elect children, my displeasure being as farre from them, as the East from the West, and my fauour vpon them euen for my Christ, for whose sake I pardon all their offences, and their finnes and iniquities vvill remember no more, but will put my lawes in their minds, and write them in their hearts, and will be their God, and they shall be my people.

The sixth benefit by CHRIST his Passion, is victorie ouer Satan. For vvhere sinne is purged, remitted, and not imputed, vvhere the malediction

The Passion

of the Law is abrogated, where the second death is abolished, where the wrath of God is pacified, there the Deuill hath nought. For Christ through death destroyed him, vvhich had the power of death, that, is the Diuell, that hee might deliuer all them which for feare of death were all their life time subiect to bondage. Wherefore, though Satan be yet suffered to tempt the children of God, yet he shall neuer plucke them away from the state of Saluation: because God is faithfull, and will not suffer his to bee tempted aboue their strength: but shall in the middes of temptation make a way, that they may bee able to beare it. Beside these singular benefits by Christ his Passion, we haue by the same, peace of conscience, which passeth all vnderstanding; access to grace by the mediation of CHRIST, and after this life, life euerlasting, to behold the blessed and glorious Trinitie, in glory, maiesty, and eternitie.

Now to the meditation of Christ his Passion; which wee shall consider fruitfully, if we marke how foule a thing sinne is, how gricuous to the conscience, how dis-

displeasing to God, what punishment it deserved, whose death it procured, and so repent for the same.

Secondly, if wee behold the passing loue of God, in sending his Sonne to redeeme vs, and the singular loue of Christ, in laying downe his life for vs, and so bee thankfull to both for the same. If God had redeemed mankinde by any other meanes, as by silver, or gold, or by force of armes, or by any of his Angels, the benefit had been the lesse: but hee did it by the death of his holy and deare Sonne. A benefit of all benefits the greatest, and neuer to be thought on without thankfulness. And in truth no Angell could bee an atonement-maker betweene God and man, because they communicate nature neither with God, nor man: but Christ Iesus doth with both. For hee is God in nature, and Man in nature. And so a friend to both God and man, and therefore a most fit person to make peace betweene God and man.

Thirdly, we shall meditate on the passion of Christ aright, if after his example wee forgie our enemies when they offend

vs, if wee loue them, though they hate vs;
if we pray for them, though they curse vs;
after the example of Christ, which for-
gaue vs when wee trespassed against him,
which so loued vs, that hee died for vs;
when we were his enemies and sinners.

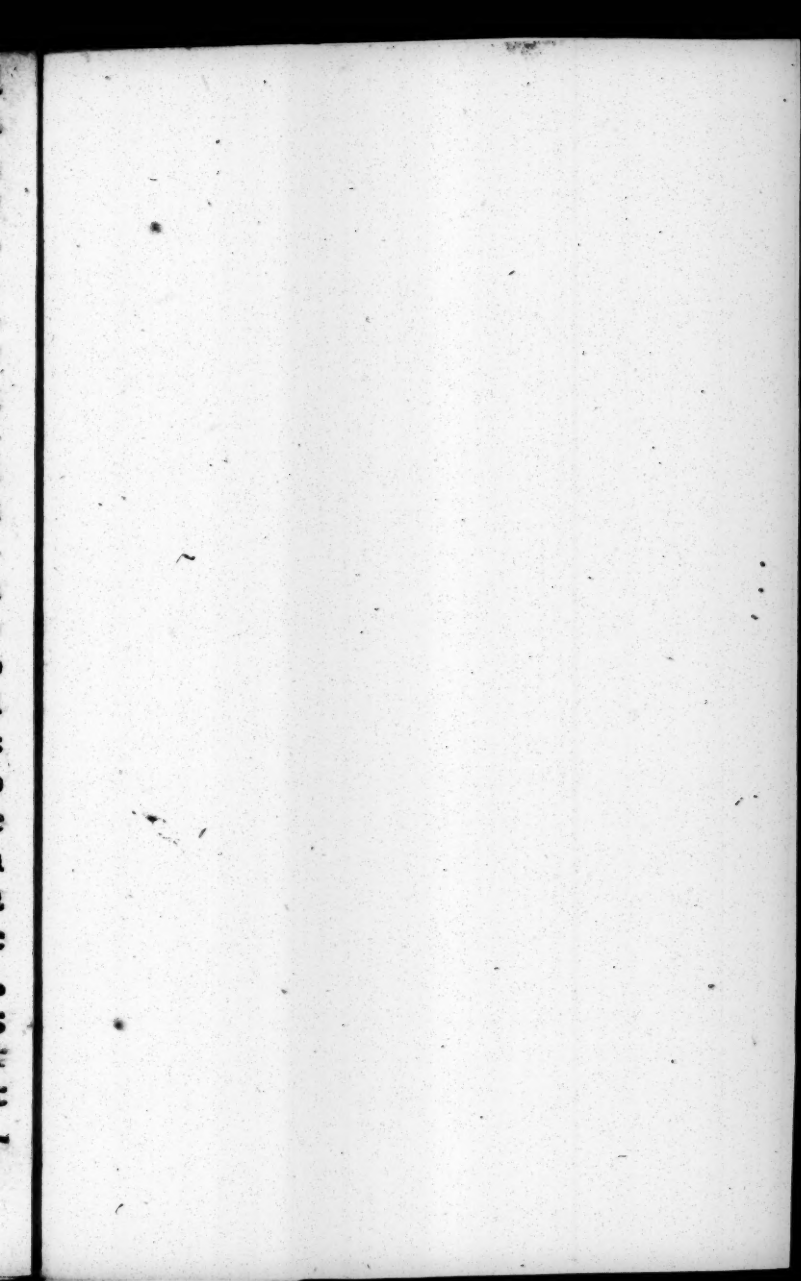
Fourthly, we shall meditate on the passi-
on of Christ aright, if wee mortifie our
members which are vpon the earth, if we
crucifie the flesh with the affections, that
is, by putting off the old man, which is
corrupt through the decciueable lusts, and
putting on the new man, which after God
is created vnto righteousness, and true
holinesse, if wee walke honestly as in the
day time, not in gluttony and drunken-
nesse, but in sobriety, neither in chambe-
ring and wantonnesse, but in chastity, nei-
ther in strife and enuying, but in charitie:
if we put on the Lord Iesus; and make no
prouision for the flesh, to fulfill the lusts of
it. Wee may haue an honest care of our
bodies, which is, to feed them soberly, to
cloath them decently, to exercise them
moderately: but so to provide for the
flesh, as to fulfill the lusts thereof, so to
pamper it, as to make it over-rule the spi-
rit:

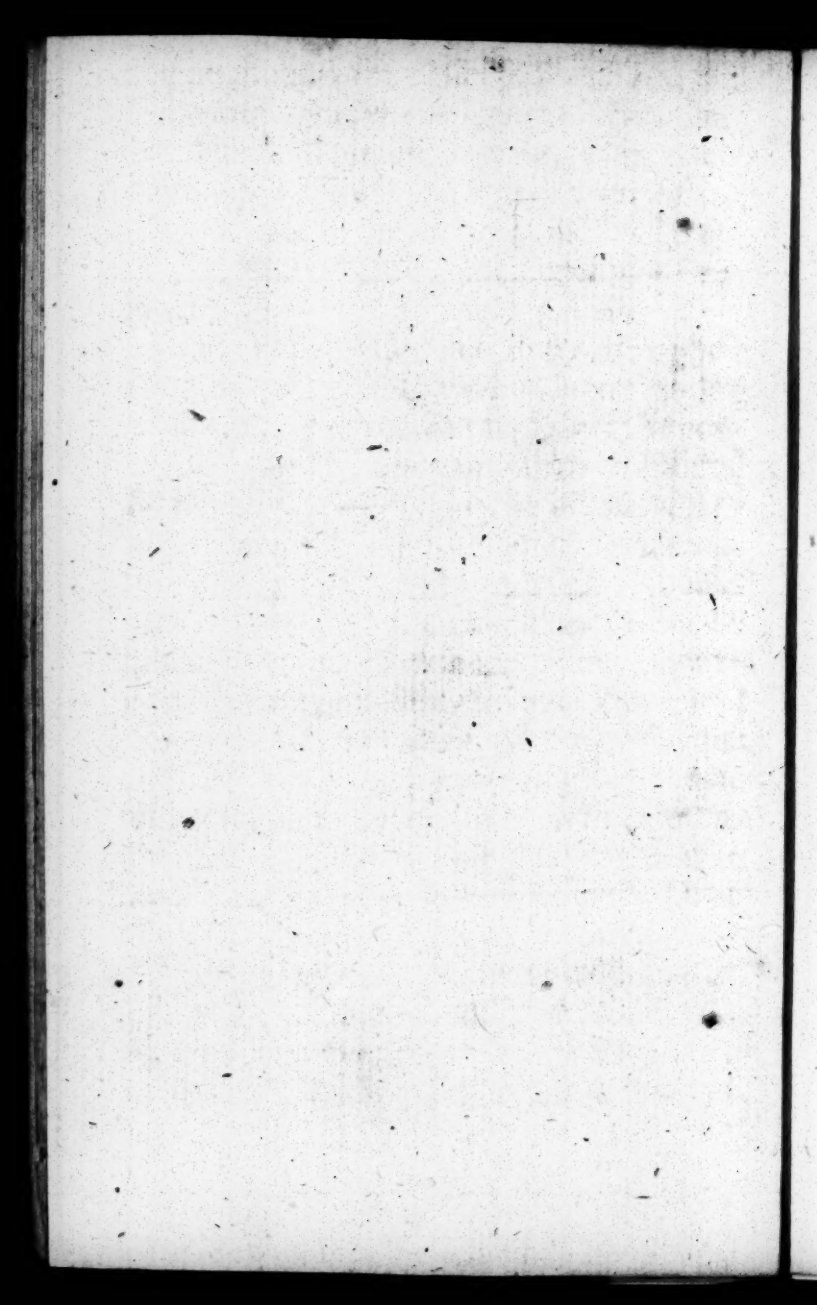
rit: this is to forget Christs passion, to seek to crucifie him againe, to serue our enemy, from which to redeem vs, Christ dyed, to destroy that (as much as in him is) which Christ so dearly bought.

Lastly, we shall meditate on the passion of Christ aright, if we stedfastly beleue by it to bee saued, and liue and dye in true repentance for our sinnes, which made a diuision betweene G O D and vs, which brought the Sonne of God from heauen into the vale of misery, which caused the death of Iesus Christ. The consideration of this ought to make our hearts to bleed, to flye from sinne, as from a biting Serpent, to renounce the diuell with his workes, as wee promised in Baptisme, to bee contrite, which is the first branch of true repentance, to cry for mercy, which is the second, to trust in Christ the Mediator, which is the third, to endeouour with a purpose to serue the liuing God, which is the last. Then tho our sins were as crimson, they shall be made as white as snow: though they were as red as scarlet, they shall bee as wooll. For the bloud of Iesus Christ, the Sonne of God, purgeth

the penitent from all sinne. Then God will
be on our right hand for euer. Then shall
the Realme flourish, as now, so for euer,
with peace, plenty, the preaching of the
Gospell, with many other godly blessings,
to the glory of God; the comfort of vs,
and terrour of the enemy.

Let vs bee thankfull to Almighty
God, for preserving vs hitherto; giving
vs peace, when others haue had the con-
trarie; plenty, when others haue suffered
scarfity; the preaching of the Word, which
others haue lacked; vnder the gouerne-
ment of a most gracious King, whom
wee are bound, as the Lords Anointed, to
loue sincerely, to reuerence dutifully, to
obey heartily, to pray for zealously, and
continually, (because God hath vsed his
Maiestie as a meane to conuey ouer vnto
vs his mercies) that wee may liue to the
comming of Christ, to giue vp to him
his Princely Crowne, to receiue of him a
Crown of glory for euer, in the Kingdome
of glory, where is light, and no darknesse,
life, and no dying; peace, and no discord;
where is mirth without mourning, fauour
without misliking, knowledge without





STC 4949 The Passion, 1623

Before it was separately rebound (by Robt. Lunow), this work was in a thick volume with fifteen others, of which the first was STC U-14106.5 (q.v. for description and list.

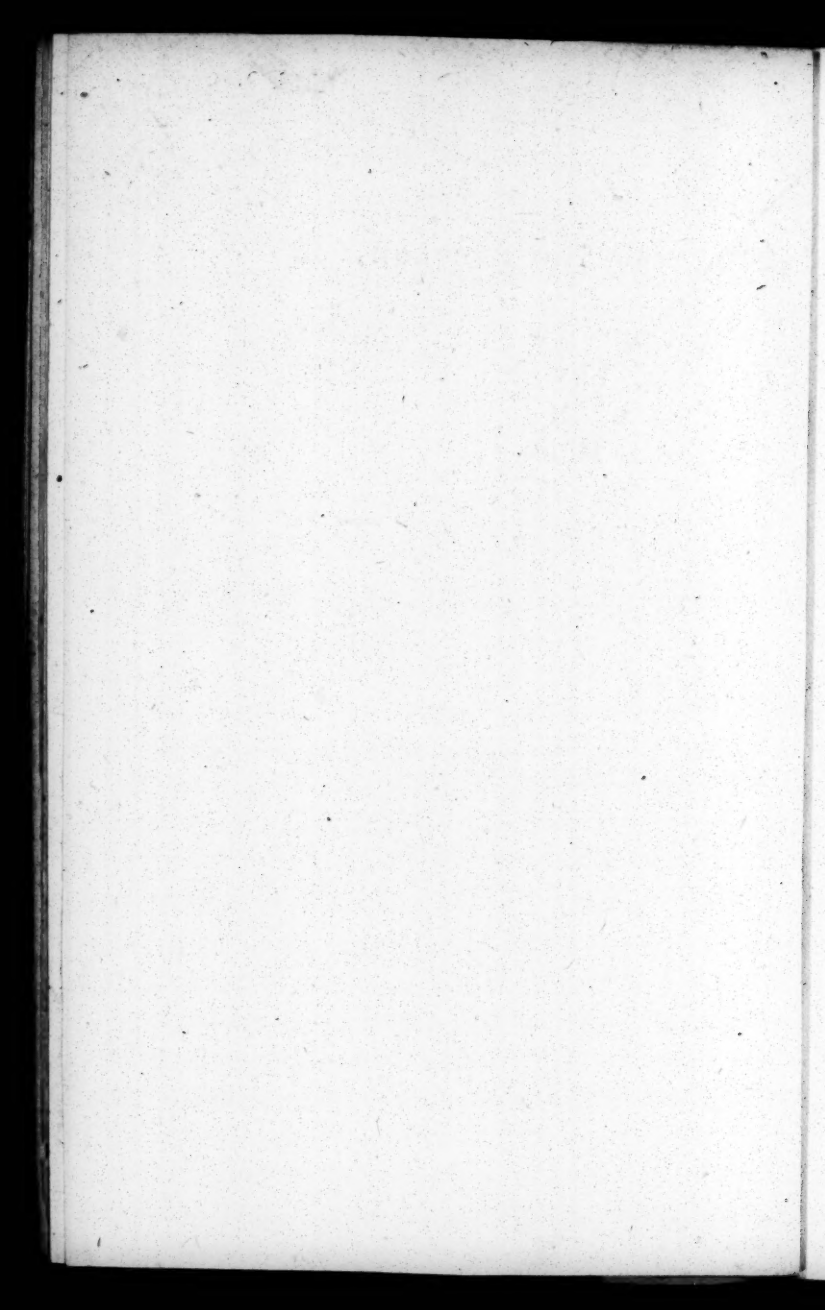
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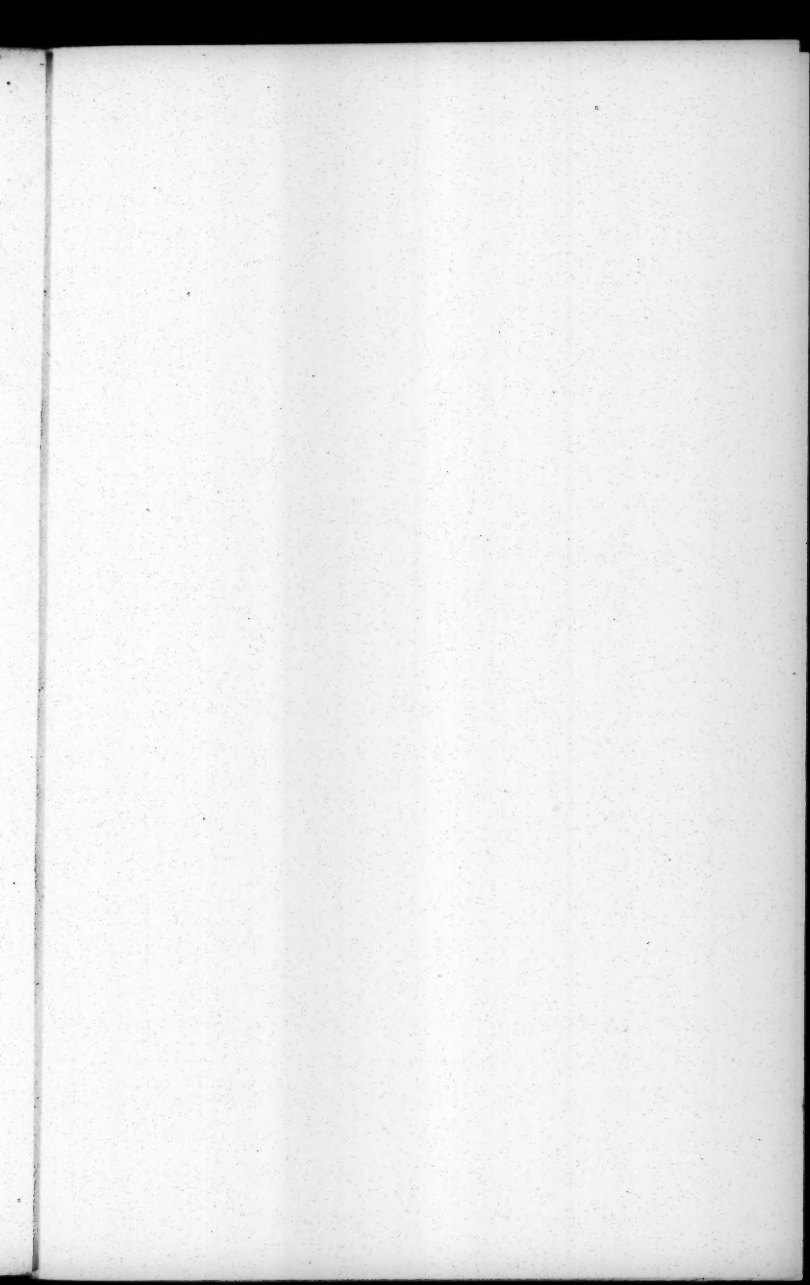
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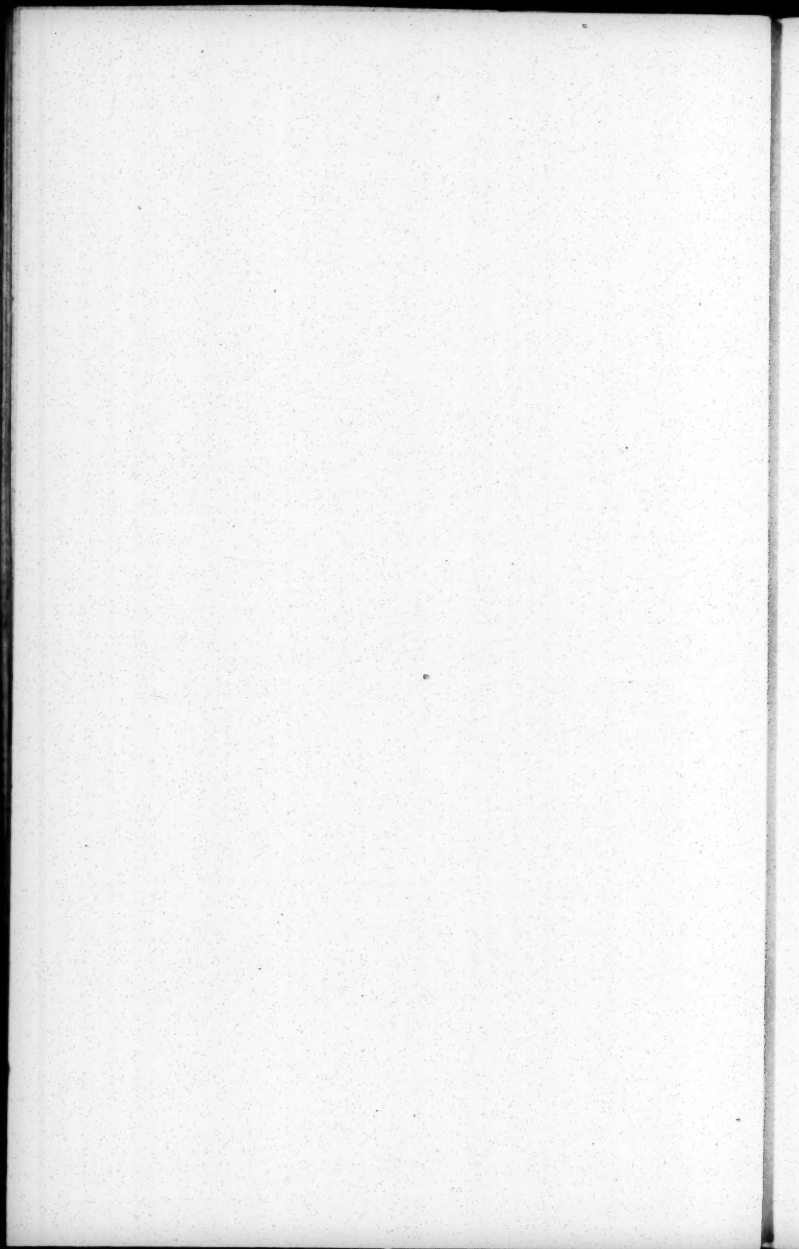
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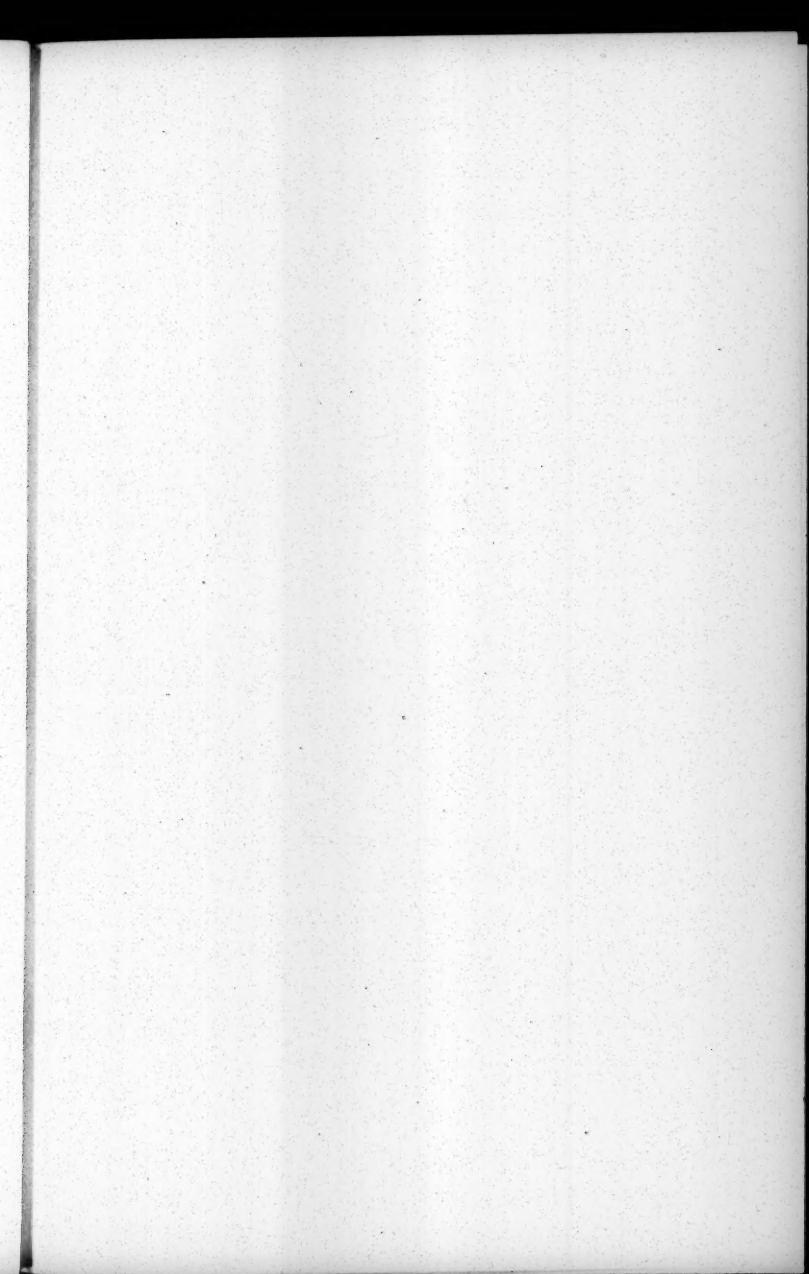
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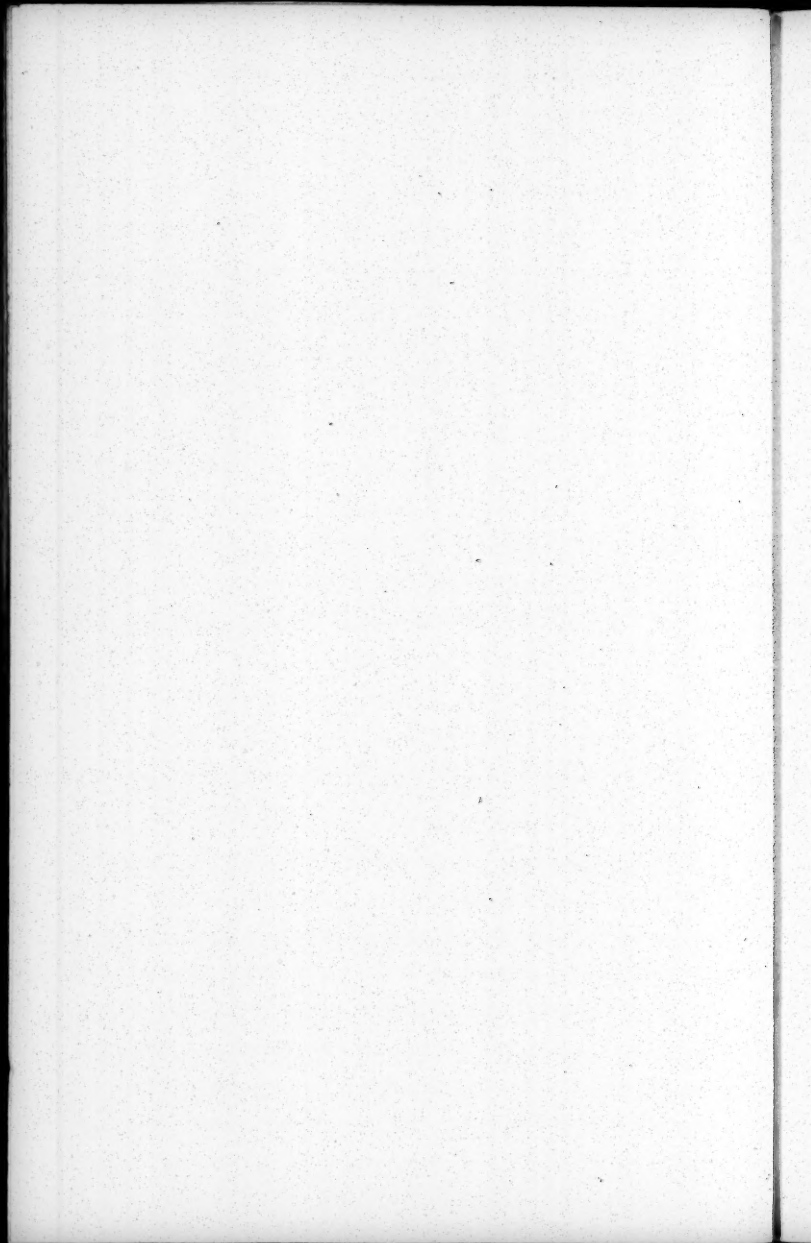
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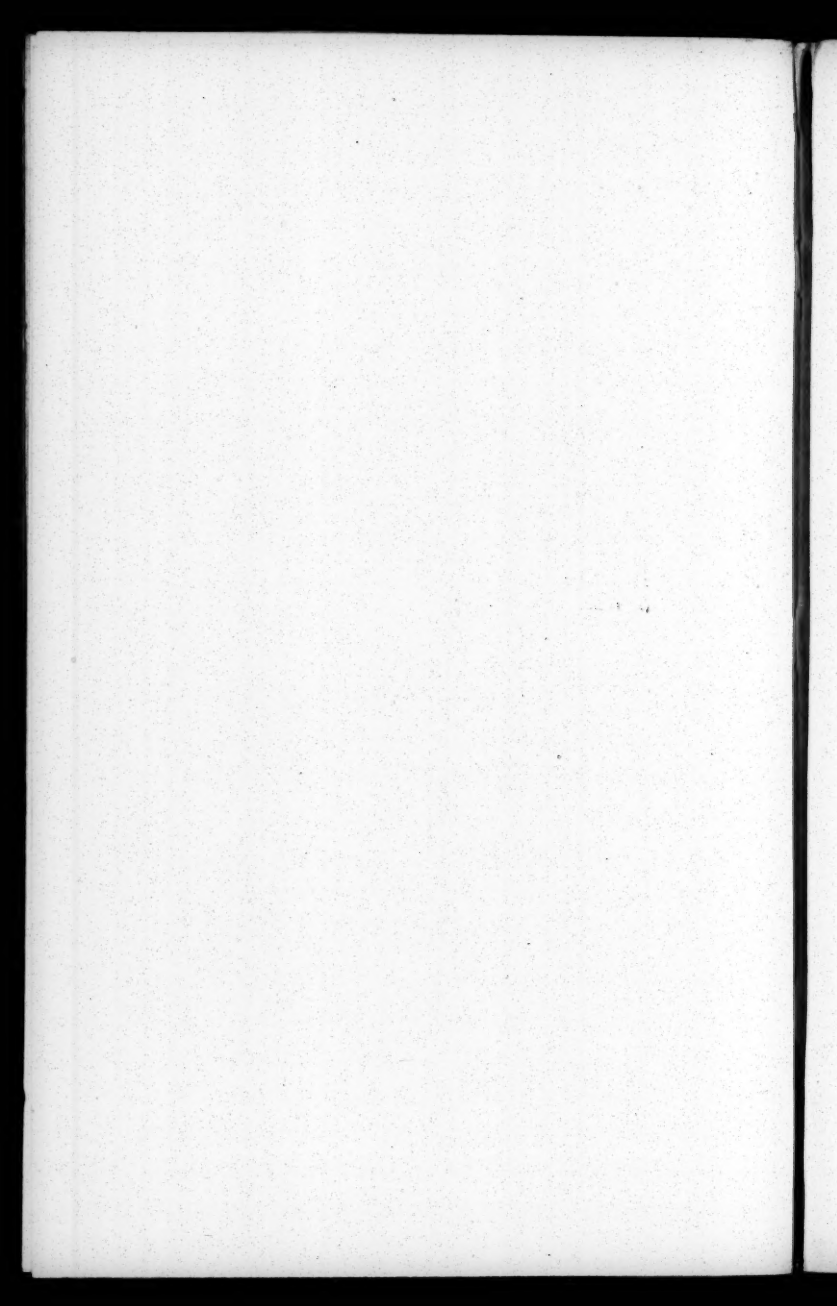












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